THE EXPOSITORY TIMES.

Notes of Recent Exposition.

When the Bishop of Derby, Dr. A. E. J. Rawlinson, was asked to read a paper at the first general meeting of the newly founded *Studiorum Novi Testamenti Societas* he chose as his theme 'Christian Initiation in the New Testament,' and the paper is published under the title, *Christian Initiation*.[1] Recent discussion on Confirmation in its relation to Baptism has made the subject a topical one, and this essay is given as a contribution to the further consideration of the problem in its theological and historical aspects. No one is more fitted, by scholarship and the gift of lucidity, to discuss the subject than Dr. Rawlinson.

The word 'Initiation' carries with it a suggestion of secret societies and mystery cults. As long ago as 1911 Professor Kirsopp Lake said that Christianity had not borrowed from the Mystery Religions, because it was always, at least in Europe, a Mystery Religion itself. In the sense of secrets jealously guarded and disclosed only to the initiates this judgment is not justified. But if the term 'Mystery Cult' means only a form of religion that admitted converts by means of an entrance rite or an initiating ceremony, the term as applied to Christianity may pass. Men and women were admitted to the Christian fellowship on the basis of a confession with the mouth and a belief in the heart and by means of an initiatory rite or rites compendiously known as the Sacrament of Baptism.

'Compendiously known as Baptism'—this phrase Dr. Rawlinson uses in order to leave open the possibility that Christian initiation may, even in New Testament times, have included other ceremonies besides Baptism, for example, unction and the Laying on of Hands. It is probable that practices which were in force by the middle of the second century go back to before the separation of the Church from the Synagogue. Indeed Dom Gregory Dix affirms that the Apostolic practice like the Apostolic doctrine antedates the writing of the New Testament by some two or three decades.

However that may be, if we ask what was the actual *meaning* of Christian initiation, whether from the point of view of what may be loosely called spiritual experience or from the point of view of theology, it is not difficult to reach an answer. Jew and Gentile reached the gate of the 'New Israel' by a slightly different route. But the transition to the new faith and the new fellowship meant the same to both, on the one hand forgiveness of sins and cleansing, and on the other hand the new gift of the Spirit, sonship to God and the entry upon a wholly new kind of life. These benefits are in the New Testament indisputably linked with Baptism, understood as the outward and visible rite, or complex of rites, whereby converts were incorporated into the visible fellowship of the new, redeemed Israel of God.

Neither the problems raised by the mass baptisms of later times, nor those involved for theology by the slowly developed practice of Infant Baptism, as yet came into the picture. The process, from first to last, was dependent on the gracious initiative of God. It was in no way magical: it was certainly, at its finally decisive stages, sacramental. The Christianity of history is a sacramental religion. The Church, as a visible fellowship, entered by Baptism, was there from the beginning. It is certainly pre-Pauline; it goes back to the earliest days at Jerusalem.

In modern times much has been made of the contrast between Baptism with water and Baptism with the Spirit. Those who (like the Society of Friends) have discarded or held aloof from the use of visible sacraments have not uncommonly combined with their rejection of outward Baptism with water the claim to be already possessed of the inward Baptism of the Holy Ghost as a direct and unmediated gift from on high. Whatever may be

[1] S.P.C.K.; 1s. net.

thought of this claim, it is not one which, from the point of view of any truly historical theology, can be justified in terms of an appeal to the faith and practice of the Church which produced and canonized the New Testament. The full process of Christian initiation included *both* Baptism with water *and also* the reception of what is described as the gift of the Holy Spirit.

So much may be said of the *meaning* of Christian Initiation. As to its *origins*, different views have been held. It has been traced to the Jewish Proselyte-Baptism and also to the Baptism of John. In the Jewish ritual for the reception of proselytes women candidates were ceremoniously baptized; men, after being circumcised, were also baptised in water, by total or partial immersion, and on coming up out of the water were said to be from thenceforward 'in all respects Israelites.' The relation of the Baptist's movement, however, to what Christians regarded as its fulfilment in Christianity was very much closer. But it was not close enough. In the light of a fuller truth it was perceived to have had only the character of a kind of foreshadowing of the true Baptism by which forgiveness and the gift of the Spirit were mediated.

The Church could not forget that the Christ Himself, through whom was to be mediated the coming Baptism 'with the Holy Spirit,' had been baptised with John's Baptism by way of inauguration of His Messianic mission, and as an element in His perfect fulfilment of the 'righteousness' of God. In no way dissociating Himself from those whom He came to redeem, the Messiah accepts on behalf of His own people, as the ideal and representative Israelite, the Baptism of 'repentance unto the remission of sins,' and upon Him, at His Baptism, the Spirit falls, and a voice proclaims Him as the Son of God. . . . Those who were to be joined and united with Him as accepted members of His new Israel must themselves also be 'born of water and Spirit.' That, says Dr. RAWLINSON, is about as far as we can get by way of suggested historical reconstruction.

Upon the origin of the Laying on of Hands, as a rite associated or linked with Baptism, the New Testament throws no light at all. There were, of course, precedents in the Old Testament for the quasi-sacramental use of the Laying on of Hands, whether as a form of blessing (as in Gn 48^{14}), or as a means to the bestowal of 'Spirit' (as in the case of Moses' designation of Joshua to succeed him). In the New Testament the rite is used with a variety of intentions—in the healing of the sick, in the 'ordaining' of missionaries for a specific piece of work, in the setting apart of men for the ministry, as well as, in two notable passages of Acts, a means of invoking the illapse of the Spirit on those who had been baptised; but apparently it is not connected with Baptism directly.

Dr. RAWLINSON sums up the results of his discussion as follows. From the beginning Christian initiation had the effect of bringing believers into the fellowship of the New Israel of which Jesus was Lord and Head. From the beginning it involved, in relation to the past, the free gift of forgiveness and cleansing, and in relation to the future a new life in Christ, characterized by the gift of the Spirit. Its outward sign or symbol was Baptism, a rite which in Christian usage differed from John's Baptism in that it was invariably accompanied by the invocation of the name of the Lord Jesus. Its pattern was the Baptism of Jesus Himself, sacrament and sign of the self-identification of the sinless Christ with a people in need of forgiveness, crowned and endorsed by the descent of the Holy Spirit upon Him.

In a true sense it was a Baptism 'of water and of the Spirit'; yet in itself it afforded no precedent for any external rite accompanying 'water Baptism,' and interpretable by the Church as an appointed means to the bestowal of the Spirit; and there were instances and areas in which (as in the case of our Lord's own Baptism) the gift of the Holy Spirit was regarded as being bestowed without any further ceremony or rite.

The stress of the argument in this whole discussion is on Baptism not on Confirmation. Baptism is the rite of initiation, and is complete in itself. Confirmation is a Sacrament of spiritual growth which confers grace and which strengthens Christians for combat. It is characteristic of Dr. RAWLINSON's breadth of mind and sympathy that he draws attention at the end of his essay to the deliverance of the Bishops of the Upper Houses of the Convocations of Canterbury and York, to the effect that baptised communicant members of non-Anglican churches might, in temporary circumstances or on special occasions, at the direction of the Bishop of the Diocese, be admitted to Holy Communion in the Church of England without the question of Confirmation being raised.

Mr. H. D. LEWIS, Senior Lecturer in Philosophy, University College of North Wales, Bangor, has

written a timely little book that we commend to the notice of theologians—*Morals and the New Theology*.[1] He deplores, for religion's sake, the cleavage that is forming in our time between the philosopher and the theologian ; and he attributes it in large part to the influence of the ' New Theology ' of this generation, which is not Liberalism, but Conservatism of the Barthian type. Through the ' New Theology,' to bring the matter that causes him concern to a more definite point, there is being effected an unfortunate and distressing estrangement of religion from morality.

' There appears to me to be no more urgent matter in the field of theological study than to relate the main features of contemporary theology to what we feel bound to believe about the moral life, to bridge what appears at the moment an impassable gulf. Until this is achieved we cannot enter properly on the heritage of religious understanding and awareness which this generation seems otherwise destined to receive as the supreme compensation for the stresses and confusions through which it has passed. Something of the greatest significance and something whose import is finally religious seems to be preparing.'

Such words cannot but awaken a response in the hearts of religious men and women, and they naturally turn to the theologians and ask, What have you to say about them ? Religion, worthy of the name, would surely deprecate any lack of co-operation between the moralist and the theologian. And yet here is a young philosopher, whose work in his own field has been attracting favourable notice, who accuses writers like Barth, Brunner, and Niebuhr of flying in the face of ethical principles and the consciousness of ethical realities, of ' crusting over ' the ideas of obligation and accountability. He urges that if ethics goes culture fails also, and that in such conditions religion can hardly take root. ' There can be no true religion without morality.'

It is to be observed that our critic is by no means opposed to the idea of revelation. He allows that a large place must be left in religion for revelation, and also that revelation cannot be rationalized. But what he criticizes is the assumption that our thought about religion and the thinking that enters into the religious life itself can do ' any violence it pleases ' to normal ethical convictions. Of course, the neo-conservatism of our day would repudiate the phrase, ' any violence it pleases.' But it stands for the gist of the critic's complaint. To his mind the ' New Theology ' flouts elementary moral principles and insights.

Seeking to avoid the error (for so he would appear to regard it) of, in Erasmus' phrase, ' hating Pelagius over much,' he opposes to the notion of a ' collective ' responsibility, so much insisted on in the recent Christian view of man, the belief that responsibility is essentially individual. His appeal is in the final analysis to immediate ethical insight, and he is not afraid of being dubbed an individualist, which is a highly ambiguous term. Nor is he ready to allow that members of society are responsible for one another's actions ; this opinion he regards as contrary to an immediate assurance of the moral consciousness.

It is not only on the doctrine of man that our critic would join issue with the ' New Theolgy,' it is also on the doctrine of God. He approves the Barthian emphasis on the transcendent nature of the Divine, though he thinks Otto's viewpoint of much greater permanent importance than the Barthian (by the way, Brunner and Niebuhr would hardly regard themselves as ' satellites ' of Karl Barth). But he is persuaded that the relation of a supreme transcendent reality to the course of human experience is hopelessly confused by entanglement with the traditionalist doctrine of the Fall.

' It is one of the main weaknesses of Barthian Theology that little attempt is made to relate the view of man's alienation from God through the Fall to such objections as are made on general grounds to idealism and kindred theories. The upshot of this is a contempt of human powers in general together with such an irresponsible and bewildering indulgence in paradox as to put a veritable premium on sheer unreason.'

Mr. Lewis turns with hope to the ' liberal alternative,' chiefly because of the stress it lays on the worth and freedom of the individual. He would keep very much to the fore in all discussions of morals and theology a book, ' The Concept of Sin,' written thirty-five years ago by F. R. Tennant. He urges that if Tennant and other liberal thinkers are mistaken, we should be told by the theologians *just where* they are mistaken. To dismiss their books with contempt as ' Pelagian treatises ' is, as he says, sheer evasion.

But our critic grants that the ' New Theology ' serves to throw into sharp relief two common

[1] Gollancz ; 7s. 6d. net.

faults of Liberalism. One is the proneness of liberal thinkers to avert their gaze from the stark reality of sin. The other is their acquiescence in aspects of traditional doctrine which are quite incompatible with liberal principles. If Liberalism will only shake off those faults, then it may play its part in keeping religion in line with the intellectual and cultural advances of our time. It must lay hold firmly on the principle that the individual is responsible only for deliberate betrayal of his ideals, and must relate this principle to the religious life as a whole.

At the end Mr. LEWIS returns to the points he sought to make in the beginning. He emphasizes his belief in the principles of moral objectivity and autonomy, as not only in themselves important, but also as providing the clue to the new synthesis in religious thinking of which we stand in great need.

The Unity of the New Testament.

The Doctrine of the Church.

BY THE REVEREND A. RAYMOND GEORGE, M.A., WESLEY COLLEGE, HEADINGLEY, LEEDS.

THE doctrine of the Church was comparatively neglected by the Protestant scholarship of the last generation. It has often been remarked that a standard work of systematic theology such as *An Outline of Christian Theology*, by Dr. W. N. Clark (1898), contains only a page or two about the Church. The one thing that seemed certain about the Church was that Jesus did not found it; He spoke often of the Kingdom, rarely of the Church, and that only in passages on which the newly discovered critical methods cast much doubt. The salvation of individuals was logically prior to their association in Christian fellowship; such association was but one among many Christian duties. To some at least of the so-called Social Gospel school, the supreme task was to 'bring in' the Kingdom, conceived as little more than an earthly Utopia; 'the Church and other kindred organizations' would help to bring it in. Its organization was a matter of human convenience, and the picture which the New Testament presents of local churches, separate in organization, yet one in spirit, was held to be a precedent for the existence of the various denominations. The Tractarian Movement had, of course, revived a very different trend in Anglican theology, and individual voices cried elsewhere; but the above summary represents views widely held among scholars and all too eagerly embraced by the man in the street.

A great change has now taken place. It has been said that the doctrine of the Church bids fair to become as much the outstanding theological question of our day as was that of the Person of Christ in the early centuries. The Œcumenical Movement, which began in 1910, has by its very existence raised theological questions. Then pragmatic considerations suggested schemes of reunion to which theology brought neither objection nor enthusiasm; now it is theology which both provides the motive for reunion and insists on its difficulty. The new stirring in Continental Protestantism associated with Karl Barth has not neglected the Church. *Die christliche Dogmatik* is called in the 1932 edition *Die kirkliche Dogmatik*. The new emphasis on community, which has found exaggerated expression in Fascism and Communism and aroused so much discussion in sociological circles, provides a secular counterpart to the revived interest in this doctrine.

In our own day we have also seen a new stress on the unity of the New Testament. In 1936 Professor C. H. Dodd, in *The Apostolic Preaching and its Developments*, showed that the *kerygma* proclaimed by the early preachers of the gospel was always in essentials the same. A 'synthetic' treatment of the New Testament considers every book in its relation to the *kerygma*. But does the *kerygma* involve the Church? Dr. R. Newton Flew's book, *Jesus and His Church* (1938), showed that it does. Dr. A. M. Hunter's *The Unity of the New Testament* (1943) declared the dominant theme of the New Testament to be the story of salvation (*Heilsgeschichte*), and from this derived three main doctrines: 'the *Heilsgeschichte* treats of a Saviour, a Saved (and saving) People, and the means of Salvation' (p. 9). Such other works as Dr. George Johnston's *The Doctrine of the Church in the New Testament* (1943) point in the same direction. It so happens that none of these writers have been Episcopalians, but meanwhile the works of Fr. L. S. Thornton, Fr. A. G. Hebert,

Fr. E. L. Mascall, Canon W. J. Phythian-Adams, and the writers in *The Apostolic Ministry* have investigated the same subject, mostly from an Anglo-Catholic standpoint; some of them have introduced to this discussion a typological exegesis of the Old Testament, thus raising a question about method which goes far beyond this particular doctrine.

What then, in the light of current scholarship, does the New Testament say about the Church?

I.

Acts. We begin with Ac 2, in many ways the most important chapter in the Bible. It contains three sections.

1. It describes the descent of the Holy Spirit, the last (apart from what the future may bring) of the great historical events in the story of salvation. This event fully constituted the Christian Church. Some would say that Jesus constituted it earlier; others that He simply worked with the Church as His goal; but it will not be denied that until the Spirit had come, something essential to the fullness of the Church's life was lacking.

2. It contains a report (how accurate, we cannot be sure) of the first Christian sermon, the typical *kerygma*. It points back to Jesus, in whom consisted the one theme and the one authority of the early disciples; this implicit claim we shall consider later. This account of Jesus, which is the origin of the second paragraph of the great Creeds, is followed in the *kerygma* by an appeal to repent and be baptized for the remission of sins, together with a promise of the Holy Spirit. That is the origin of the third paragraph of the Creeds, in which an explicit reference to the Church was later inserted. Here it is not explicit, though the mention of baptism might suggest the ordered reception of converts into a society.

3. The chapter also contains an account, no doubt somewhat idealized, of the actual life of the Early Church, though the actual word 'Church' (in the last verse) occurs only in the inferior MSS. *V.*[42] contains the main characteristics of its life: 'And they devoted themselves to the teaching of the apostles and the fellowship, to the breaking of bread and the prayers.'

Thus, even if we allow for some exaggeration in Acts, it is abundantly clear that from the day of Pentecost there existed a society which had received the Holy Spirit, which preached a message about Jesus, and which received converts into its own ordered life. Now there is no warrant for supposing that either before or after His Resurrection Jesus had given detailed instructions for the life of that society. Yet the unhesitating actions of the disciples suggest that they did not themselves doubt that they were acting in accordance with the intentions of Jesus. We must turn to the Synoptic Gospels to see whether the records of His teaching and activity support this conviction.

II.

Synoptics. It is true that the Kingdom, not the Church, is the centre of the teaching of Jesus; we must not take the old, easy way of simply identifying the Kingdom and the Church. 'Kingdom' (*basileia*) does not mean a community; it means the 'rule' of God. Jesus taught that this rule had begun (realized eschatology): but a rule thus instituted implies people living under it; *basileia* does not *mean* a community, but it *implies* one. Those who enter the Kingdom (a phrase often used in the Gospels) are bound together by a common discipleship; to submit to the rule of a king is to become his subjects. Indeed, we may almost say that the Church is the sphere in which the Kingdom is operative. It is true that Jesus contemplates a future consummation when His Kingdom shall have fully come; but that does not preclude the existence of a community in the interval before that consummation. It must, however, be admitted that we have here hardly more than an inference from the word *basileia*; the explicit references to such a community are slight, and the phrase 'members of the kingdom' is never used.

There is, however, a further argument which throws a fresh light on the whole conception of the Church. The Israelite nation had known themselves to be the covenant-people of Yahweh, but their frequent backslidings had given rise to the further conviction, notably in Isaiah, that the true Israel was to be found in a remnant. One aspect of Israel's failure had been that the people had thought of their election rather as a privilege than as a responsibility; but some of those who conceived the idea of the Remnant thought of it as not only saved but saving. Jesus shared the conviction that the people of Israel was the people of God: the disciples were to go 'to the lost sheep of the house of Israel.'[1] In that sense the Church was founded not by Jesus, but by Abraham. Jesus, by His Baptism, at the risk of being misunderstood, identified Himself with Israel, to which indeed He belonged after the flesh. Thereafter His actions become intelligible if they are regarded as a deliberate purification or reconstitution of Israel. He alone was its true representative, but He gathered to Himself a saved and saving remnant. The choice of twelve as the number of the disciples was most significant.

[1] Mt 10[6].

They represented the twelve tribes of Israel, and one day would sit on thrones to judge them.[1] His followers are a 'little flock,' to whom the Father will give the Kingdom.[2] The cleansing of the Temple symbolized the Purification of Israel. Jesus spoke of the destruction of the Temple at Jerusalem,[3] by which He probably referred to the actual Temple or the religious system which it represented, and not, as Jn 2^{19-21} interprets it, to His body.

The significance of the ethical teaching of Jesus is more apparent when it is seen to be the New Law for the re-constituted Israel. Whether or not some of it was delivered on a mountain, there can be no doubt that the author of Mt 5^{1} deliberately intended to recall the giving of the Ten Commandments on Mount Sinai. The new ethic is for the Church, not for the world; it would indeed be well if the world could practise it, but an ethic so distinctive could hardly be practised in isolation, and would inevitably mark off its adherents as a separate community. Moreover, a community is suggested by the prediction of persecution and the promise of the help of the Holy Spirit.[4]

Again, it is fundamental that Jesus was the Messiah, to which conception He seems to have linked the ideas of the Son of man and the Suffering Servant. All these figures implied, to some extent, a community. Thus the Servant bare the sin of many;[5] the Son of man represents the saints of the Most High:[6] allegiance to the Messiah is inevitably a bond between those who give it. Those who have left their families for the sake of Jesus 'shall receive an hundredfold *now in this time*, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions.'[7] Moreover the idea of the Messiah is closely linked with that of a shepherd,[8] and the shepherd inevitably has a flock. Again, Jesus regarded Himself as the bearer of a distinctive message, and spoke of its subsequent proclamation throughout the world;[9] this presupposes a community constituted by the message and charged with its universal proclamation. If the work was thus to continue after the Ascension, we should expect Jesus not merely to gather a community but also to train evangelists, and this is exactly what we do find. Moreover, the establishment of a new covenant with them at the Last Supper,[10] surely implies a community, as it did in Jer 31: indeed this action alone is proof enough that those present at the Last Supper were the nucleus of the New Israel.

The last point of this argument, which is substantially Dr. Flew's, is that Jesus not merely called and trained disciples, but sent them forth; hence the word 'apostles.' The authority given to a definite number of people, whether twelve or seventy, suggests a community.

It is thus possible to show that Jesus in fact established a community and intended its continuance without relying on the only two passages in the Gospels where the word *ecclesia* (Church) is used.[11] Recently the authenticity of these has usually been denied, with some justification; but the argument that Jesus cannot have said anything of this kind is untenable. But as there is some legitimate doubt, there is no need to use them.

If this argument is correct, the disciples were right on the Day of Pentecost in their belief that Jesus had founded a community. They were now charged with a fresh message, that God had raised up Jesus, though this was related to the old message that the Kingdom had come. They were alive to the significance of the number twelve.[12] Now that the Holy Spirit had come upon them, the Church was finally launched upon its history with a status (Israel), an allegiance (to Christ), an endowment (the Spirit), and a message (the *kerygma*). The last three of these lead into other aspects of Christian doctrine; the essential point for us is what the Church is. We shall consider first the word 'Church,' and then what the Church is in the remaining strands of the New Testament.

III.

The period that has seen the growth of the synthetic view of the New Testament has also seen the growth of a new lexicographical technique and a new use of the Septuagint. There *ecclesia* always translates *qahal* or a word of that root;[13] the assonance may have facilitated this. As that Hebrew word is frequently used in a technical sense to mean the people of Yahweh, the use in the New Testament of its LXX equivalent implies a claim that the new society is Israel.

We now consider the Church in the remaining strands of the New Testament.

Acts. The first certain use of the word is in $5^{11.14}$ But as in Ac 2, which was our starting-point, so throughout the book the whole tenor of the preaching recorded is that the ancient promises were being fulfilled in the new community, with

[1] Mt 19^{28}. [2] Lk 12^{32}. [3] Mk 14^{58}.
[4] Mk 13^{11}.
[5] Is 53^{12}; cf. Mk 10^{45}, with its reference also to the Son of man.
[6] Cf. Dn 7^{13-14} with ^{18}. [7] Mk 10^{29-30}.
[8] *E.g.* Mic 5^{4}. [9] Mk 14^{9}. [10] Mk 14^{24}.
[11] Mt 16^{18} and 18^{17} (*bis*). [12] Ac 1^{15-26}.
[13] 1 S 19^{20} is a possible exception.
[14] Acts also contains two instances of the word in its secular meaning, 'assembly' (19^{39-41}).

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the implication that it was Israel. At first the disciples attended the Temple services,[1] but Stephen's speech [2] pointed in a different direction, and after the Council of Jerusalem [3] it became clear that those who reject the message cease to be the true Israel, and that those who are not Jews may become part of the true Israel without fulfilling the conditions imposed on converts to the old Israel.[4]

Paul. The word *ecclesia* with its implicit claim is frequently used. In Gal 6[16] the claim is probably explicit, especially if *kai* be translated 'even'; in that case 'the Israel of God' is in apposition to 'those who walk by this rule.' In 1 Co 10[18] the phrase 'Israel after the flesh' probably implies the existence of an Israel after the Spirit. 'They that are of faith are the sons of Abraham.' [5] 'We are the circumcision.' [6] The phrase 'Jews and Greeks and the church of God' [7] implies that the Christians are a third race. The whole of Ro 9–11, by wrestling with the problem of the old Israel, implies that the Christians are the new Israel. The whole controversy of which Galatians is full has the same implication.

Paul, moreover, was responsible for the introduction of a brilliant new metaphor. The Church is the Body of Christ. [8] The expression is not found in the Synoptic Gospels; yet the idea is not dissimilar from that of apostleship. An apostle is the personal representative of a sender; so the Church is Christ's representative, the organ through which He acts, as formerly through His physical body. No doubt the other use of 'Body' in connexion with the Eucharist facilitated the adoption of the term. The metaphor is also used to describe the relations which members of the Church ought to have to one another,[9] and is elaborated by the description of Christ as the Head.[10] So intimate is the relationship that in 1 Co 12[12] the word 'Christ' is used where the argument would lead us to expect the word 'Church.'

Two other metaphors are used. In a passage, where the Church is mentioned only incidentally in a discussion of marriage, the idea of Christ as the Head of the Body leads to the further thought that He loves the Church as a husband should love his wife; [11] hence arises the phrase, not actually in Paul, that the Church is the Bride of Christ. In Eph 2[20-22] the readers are described as a building, a holy temple, of which Christ is the chief corner-stone and the apostles and prophets are the foundation. In this passage, in the references elsewhere to 'fellowship,' in the frequent use of the phrase 'in Christ,' and indeed in many passages on the Christian experience, we find no explicit reference to the Church, but it is clear that the experience of which Paul writes is corporate.

Paul certainly believed in what afterwards became the four traditional notes of the Church; its unity,[12] its holiness,[13] its catholicity,[14] and its apostolicity, whether that means the unity of its message with that of the earliest apostles,[15] or its mission to preach the gospel to all men.[16]

First Peter. The word *ecclesia* is not used, but the status of the recipients as the true Israel is never in doubt. They are 'of the Diaspora'; the old Jewish Diaspora [17] was succeeded by the scattered Christian Church. They are God's flock [18] and household,[19] a chosen race, a royal priesthood, a holy nation, God's own people,[20] a spiritual house in which Christ is a living stone,[21] a holy priesthood to offer up spiritual sacrifices.[22]

Hebrews. The word *ecclesia* is used twice; once of the heavenly Jerusalem,[23] and once in a quotation from Ps 22[22], where it translates *qahal*.[24] A commoner word is people, *laos*, which by an unfortunate twist has given rise to the word 'layman,' as distinct from the Christian ministry. Sometimes we read explicitly 'the people of God,' [25] and the meaning is the same when we have simply 'the people.' [26] The whole argument of the Epistle, so steeped in Old Testament quotations, is not so much that the Church had replaced the old Israel as that the promises of God were intended from the first for the Christian Church; the old dispensation was simply a 'shadow of good things to come.' [27] The Old Testament prophecies are simply transferred to the Christian Church; for example, 'they shall be to me a people.' [28] As in Paul, the recipients are a house,[29] and are holy.[30]

The Johannine Writings. In the Fourth Gospel the word *ecclesia* is not used; in the Epistles it is used three times of the local community.[31] But in this Gospel, as in the Synoptics, we find Jesus choosing a body of men for a particular purpose.[32] The allegories of the Shepherd and the Flock,[33] and the Vine and the Branches [34] point to a corporate life. The high-priestly

[1] Ac 3[1]. [2] Ac 7[48]. [3] Ac 15.
[4] Cf. also Ac 11[1, 18] 13[46] 14[27].
[5] Gal 3[7]; cf. Ro 9[6-8].
[6] Ph 3[3]. [7] 1 Co 10[32].
[8] 1 Co 12[27], Col 1[18], Eph 1[23] (Is Ephesians Pauline?); cf. Ro 12[5].
[9] 1 Co 12. [10] Eph 1[22] 5[23], Col 1[18].
[11] Eph 5[22-29].
[12] 1 Co 1[13]. [13] 1 Co 1[2]; cf. Dn 7[18].
[14] Col 3[11]. [15] Gal 2[1-10]. [16] Ro 1[16].
[17] 1 P 1[1]. [18] 1 P 5[2]. [19] 1 P 4[17].
[20] 1 P 2[9]; cf. Ex 19[6].
[21] 1 P 2[4-5]; cf. Eph 2[20-22]. [22] 1 P 2[5].
[23] He 12[23]. [24] 2[12]. [25] 4[9].
[26] 13[12]. [27] 10[1]. [28] 8[10]; Jer 31[33].
[29] 3[6]. [30] 3[1]. [31] 3 Jn [6, 9, 10].
[32] Jn 6[70]. [33] 10[1-18]. [34] 15.

prayer [1] clearly looks forward to the continuance and extension of a community, and there is a passing reference to the idea of a 'bride.' [2]

The writer is especially attached to the idea of unity, as is shown in the prayer,[3] and in the prediction of the 'one flock.' [4] The one Shepherd is, of course, Christ, not any ecclesiastical head, and the translation 'flock' is correct, not 'fold.' But 'one flock,' though it does not imply uniformity, does imply unity, not mild antipathy or grudging toleration. Incidentally, the unity between Churches not closely linked by organization in New Testament times was a unity between Churches in different towns, not between different denominations in the same town. The word 'Church' is never used in the New Testament in the modern sense of 'denomination.' The existence of divisions within a Church in one town is discussed in 1 Corinthians.

The Fourth Gospel contains an account of a breathing into the disciples of the Holy Spirit,[5] as also it contains the prayer in which the disciples are described as being sent.[6] But even if the incident in Jn 20^{22} involved only the ten disciples, which is not certain, there is widespread, though not universal, agreement that they received the Spirit as the representatives of the whole *ecclesia*.

The other strands in the New Testament are omitted as being of less importance. The chief omission is the Apocalypse; this stands somewhat outside the main stream, but it would be easy to show that the Church plays a very large part in it.

IV.

Thus the various New Testament writings show in this, as in other respects, a quite astonishing unity. They know nothing of 'good Christians who never go to Church'; to be a Christian is to belong to the definite and visible community which was created by God's redeeming act in Christ and which inherited the promises made to the old Israel. Moreover the so-called Œcumenical Movement is right in insisting that those who belong to this society cannot be indifferent to any question about their relations with each other. Jesus came not merely to found a religion but to form a society. God's great revealing, saving act includes the inauguration of the Church; men were created for this very purpose that they might become the Church.

[1] 17. [2] 3^{29}. [3] 17.
[4] 10^{16}. [5] 20^{22}. [6] 17^{18}.

In the Study.

Virginibus Puerisque.

As Blind as a Bat.

By the Reverend Derrick Cuthbert, B.A., B.D., Birkdale, Southport.

'Judge not, that ye be not judged.'—Mt 7^{1}.

Henry had been asked by his big brother, Thomas, to bring down a pair of scissors from the bedroom. He had looked in all the most awkward places without finding them, and he was on his knees, half-way under the bed, when Thomas came into the room. 'Haven't you got them?' he asked impatiently. 'They are not on the floor, silly! Look, here on the dressing-table, staring at you! You must be as blind as a bat!'

Mary was taking young Johnny to school, although you would never have guessed it, for Mary was far down the road, while Johnny was still in the front garden looking at a butterfly. At last Mary turned round, stamped her foot and shouted, 'Oh, come on, Johnny! You are as slow as a snail!'

'As slow as a snail,' 'As blind as a bat,' 'As slippery as an eel,' 'As prickly as a hedgehog.' Do you like to be called any of these things? Of course not. They are not very complimentary, are they? I wonder what the bats, and snails and other creatures would think about it if they could understand our language?

Mr. Snail has no ambition to travel as fast as Mary, or to go as far. From the big stone where he sleeps to the lettuce-bed and back—that is all the distance he aspires to, and he has most of the night to do it in. He can go as fast as he wants; if he went faster he might shoot past the lettuces without noticing them. If we could understand snail language we might hear one of them say contemptuously of some young, fast-moving snail, 'Silly fellow! Always in a rush. He misses all that's best in the garden. Why, he's as quick as a human being, the stupid thing!'

Or take Mr. Bat. His eyesight is not very good, perhaps, but then it does not need to be. He has other means of finding his way around—a kind of radar in fact, which bats have been using for thousands and thousands of years. The secret of it has not long been discovered. Scientists have blindfolded bats so that they could not see at all, and then turned them loose in a room hung

with wires. The bats have flown in and out among the wires with hardly any trouble at all. How have they done it? Because they guide themselves with their ears. As the bat flies along it sends out a series of very high-pitched cries or squeaks—most of them too high for human ears to hear at all. When the sound-waves sent out in this way strike an object, even as slender as a wire, an echo bounces back to the little creature and it knows at once—so marvellous is its hearing—that something is ahead. We speak rather scornfully of the bat for having such poor sight. But if we could listen to the bats talking among themselves we might hear them speak pityingly of some clumsy, blundering bat, 'Poor chap, he's as deaf as a human!'

When we despise snails for their slowness, or bats for their blindness, we do lay ourselves open to retorts of this kind, even though the humbler creatures may not be able to make them. It is a case, as Jesus said, of judging ourselves by the judgments we pass upon others.

I am not saying that Mary is entirely wrong when she says that Johnny is as slow as a snail. It is an exaggeration, of course; nevertheless, he *is* slow. He could do to be a bit quicker. But Mary is always telling him that he is as slow as a snail, and Johnny isn't the only one to whom she says it. Now, what does this tell us about Mary? That she is very impatient. And why is she impatient? Because she is always in too much of a rush herself. If Mary would stop rushing she would sometimes come across a rare butterfly, as Johnny did that morning, and she would find the world a much more beautiful and wonderful place than she has yet discovered it to be. A good deal of the trouble with many people to-day, people much older than Mary, is that they do not give themselves time to discover the wonder of the world, which is part of the glory of God. If only, when they are about to say impatiently, 'You're as slow as——,' they would check themselves and say instead, 'Wait a minute, what would a snail think of *me*?', they would probably slow down a bit, and how much richer the world would become for them if they did.

And to Thomas, Henry may seem 'as blind as a bat,' for you must admit that Henry is a poor hand at looking for things. But Thomas is very foolish if he looks down his nose at the bat, for the bat could teach him a thing or two about hearing. Thomas's scorn for a bat—if that is really how he feels—is only, I regret to say, an exposure of his own ignorance. And Thomas is equally foolish if he looks down his nose at Henry. Henry may be a poor finder of lost articles, but if it comes to listening to music, there are many things that Henry could teach Thomas—if Thomas would only listen to him. Thomas may say, 'I could teach Henry how to look,' and that may be perfectly true. But if that is all he can find to say he merely judges himself; he merely shows how little he knows of Henry. How much wiser it would be if he were to say also, 'I wonder what Henry can teach me?' And what a happy family the world might become if all of us showed the same spirit.

The Christian Way.

By the Reverend N. H. G. Robinson, B.D., Fraserburgh.

'If thine enemy hunger, feed him; . . . for in so doing thou shalt heap coals of fire on his head.'—Ro 12^{20}.

There is an old story which runs something like this. A very long time ago there came a most abundant harvest upon the earth. Fruits and flowers and all sorts of produce of the earth were exceedingly plentiful; and, as you can expect, every creature was very happy indeed. There was, however, one particular bee which was happier than all other creatures, and this bee was specially grateful to God for the bountiful harvest that He had sent and for all the many gifts that He had so freely provided. Indeed the bee was so grateful that it took the trouble of saying 'thank you' to God, and as a token of its gratitude it made an offering of some honey.

Now God was well pleased with the bee on account of its gratitude, and He said, 'Tell me what you would like, ask what you wish, and it shall be given unto you.' Well, the bee thought for some time, and considered very carefully what request it should make, for there were many things that the bee would have liked and it wanted to choose what would be most useful. At length it said, 'Please, I want to have a sting, so that I can defend myself and my store of honey, and when men come near I shall be able to sting them and kill them.'

But when God heard the request of the bee He was angry, and He said to the bee, 'That wish I cannot grant. But you will have your sting, and when men approach your store of honey you will be able to injure them, and to hurt them. You will not, however, be able to kill them. Instead, your own life will go out with the sting.'

Now, that is exactly what happens when we are self-willed and selfish and do injury to other people. We hurt them, of course, we may even do them a very great deal of harm; but we do an even greater injury to ourselves. Indeed, if we are persistently selfish and self-willed, if we are always out for ourselves and do not think about others, we are in reality slowly destroying and killing our own souls. That is the bad way of living, the way of the sting.

As you know, however, Jesus showed us a far better way, not the way of the sting, but the way of the wings, the angels' way. For He gave us a commandment and an example, not of injuring our neighbour, but of loving our neighbour, doing good to others, even when they fail to do good to us, but injure us instead. And Paul was simply trying to sum up that whole way of living in a sentence when he wrote out our text—'If thine enemy hunger, feed him; . . . for in so doing thou shalt heap coals of fire on his head.'

What did he mean by these 'coals of fire'? He meant that when we do good to others, even to those who have done us some harm, we do not strengthen their ill-will but, rather, we make them sorry that they injured us, and we may lead them

to do good to others instead. In other words, when we follow the way of the wings, we are apt to take the sting out of our ill-natured neighbour as well.

And that is the only real way of thanking God for all His goodness. This is how John Greenleaf Whittier puts it—

Follow with reverent steps the great example
Of Him whose holy work was 'doing good';
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

The Christian Year.

FIFTEENTH SUNDAY AFTER TRINITY.

Worry, its Cause and Cure.

BY THE REVEREND W. H. MURRAY WALTON, VICAR OF BROMLEY.

'Be not . . . anxious . . . your heavenly Father knoweth.'—Mt 6[31f.] (R.V.).

'The Englishman grumbles but he never worries. Grumbling is more superficial, leaves less of a mark on the character, and just as the English schoolboy, for his eternal salvation, is impervious to the receipt of learning, and by this means preserves his mental faculties further into middle age and old age than he otherwise would . . . so, the Englishman, by the absence of worry keeps his nervous system sound and sane, with the result that in times of emergency and strain the nervous system stands when the nervous system of other peoples breaks.' So spoke Mr. Baldwin in 1924. I wonder whether he would say the same thing to-day? Perhaps so. For there are plenty of reasons for grumbling—rationing, queues, shortages, forms, Russia, 'the Government,' and all the other amenities of a post-war age! But I am not at all sure that with their continuance two years after the War is over, grumbling is not beginning to turn into worry through sheer fatigue. For example, the young couple who have been compelled to live with 'In-laws,' with both parties getting on one another's nerves, and the prospect of a home of their own as far in the distance as ever—is anxiety that the strain may prove too strong in the end entirely absent? Or the retired woman with a fixed income, a pension perhaps, who watches the relentless rise in prices, is it not worry rather than grumbling which keeps her awake at night?

Our Lord 'in all points tried like as we are' must have known this temptation to worry—anxiety as to when He would be able to start out on His mission with the urge of God sending Him forth and home claims keeping Him in Nazareth. Or anxiety perhaps whether His disciples would, with all their petty jealousies, glimpse the vision He was trying to get across. And yet, quite firmly and definitely, He said: 'Be not anxious,' don't worry; and He didn't. On the contrary, He gave His disciples some very pertinent reasons why they should not.

First, 'don't worry,' because it does not do any good. 'And which of you by being anxious can add a cubit unto his stature?' Here is the short little man shut out by the crowd; fully aware of his insignificance and conscious that if only he were twelve inches taller he could see everything. And, just because he lacks the extra bit of height, fretting because he is unsuccessful. Does his worry help him? On the contrary, does it not rob him of that attractive vivacity which short people often possess, and which makes others want to help them?

Again, 'don't worry' because it does actual harm. 'And he that was sown among the thorns, this is he that heareth the word; and the cares of the world . . . choke the word, and he becometh unfruitful.' Worry can allow the lesser things of life to assume too large an importance, just as Martha's efforts to provide a five-course dinner at short notice threatened to deprive her of the company of Jesus Christ and drew from Him the remark: 'Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.' Do you remember John Bunyan's description of the man who let his house-pride become an obsession? 'The Interpreter takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand. There stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and the dust of the floor. . . . Now, whereas it was also showed thee that the man could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.'

Lastly, 'don't worry' because when you get down to things, worry is evidence that something is fundamentally wrong. In the Sermon on the Mount, our Lord attributed worry to a divided loyalty. 'No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.' And in doing so, with unerring accuracy He placed His finger on one of the greatest weaknesses to-day. 'He feared man so little because he feared God so much' is inscribed on the tomb of Lord Lawrence. The weakness of so many of us is that we fear God on Sunday and mammon on Monday and the rest of the week, and so lead an uncomfortable existence all the time. God asks for the absolute not the relative. Relatives are always matters for compromise, absolutes cut them out. In St. Luke's setting of our Lord's sermon on worry we see that He attributes it to a materialistic conception of life. Here are two brothers and all the potentials of a first-rate family quarrel; just because each was thinking of what he could get, rather than what he could give, with the consequence that mutual trust had gone to the winds. Each was worrying lest the other should put one across him. How true of human life this kind of

worry is! That is why there is so much of it about. From whatever standpoint therefore we view it, as our Lord was quick to see, worry ultimately is a negative quality which achieves nothing.

But our Lord did not stop at this. Negatives never take one very far. He went on to give us positive advice as to how worry can be conquered; how a Christian can lead a life triumphant over his environment, one in which he is the master and not the slave of consequences. 'In the Pitti Palace at Florence there are two pictures which hang side by side. One represents a stormy sea with its wild waves and black clouds and fierce lightnings flashing across the sky; in the waters a human face is seen wearing an expression of the utmost agony and despair. The second picture also represents a sea tossed by as fierce a storm, with as dark clouds; but out of the midst of the waves a rock rises, against which the waters dash in vain. In a cleft of the rock are some tufts of grass and green herbage with sweet flowers, and amidst these a dove is seen sitting on her nest quiet and undisturbed by the wild fury of the storm or the mad dashing of the waves round about her.' This rock is Father-God. Faith in such a God means bringing a new and what proves to be decisive factor into the situation; it is not just a matter of wishful thinking. For just as in His talk Jesus pointed to flowers and birds as objects of a Father's care, so by His life He gave convincing evidence of the sustaining power of faith in a Father-God. In His last long talk in the Upper Room on the eve of Calvary, with the shadow of the Cross across His path, the word most often on His lips was 'Father.' It occurs again and again. With such a faith there was no room for worry. The fact of a Father's care gives confidence to the child's prayer: 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?' There is always help on hand for the asking, and though it may not be given in the way sought, the assurance of it makes all the difference. Mr. Basil Mathews' popular Life of Hudson Taylor described him as 'the man who dared.' Read the longer biography and the impression one gets of him is the man who prayed. St. Paul knew something of the confidence which such prayer can bring, when lying in prison he wrote those words: 'In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.'

Finally, our Lord and countless of His followers ever since have been able to cut worry out of their lives by the simple expedient of shaping them in obedience to the Father's will. 'My Father's will,' how often these words were on our Lord's lips! It was the secret of His serenity as it can be of ours. For obedience means the lifting of responsibility from our shoulders to His, and, at times such as these, this is a very wise thing to do. But it is only possible when we are prepared to obey and in everything put His will first. Our Lord ended His talk on 'Worry' with the words: 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' In a life lived in such relationship to God do we discover the secret of triumph over that foe which has become so dread a reality in our post-war life.

'Be not anxious,' do not worry, 'your heavenly Father knoweth.' Our Lord's advice stands. He has shown us negatively why worry is futile. He has told us in positive terms of One who is stronger than worry. Amidst all the strain of life He has done His bit; He now waits for us to do ours.

SIXTEENTH SUNDAY AFTER TRINITY.

The Enthusiasm of Self-Sacrifice.

BY THE REVEREND R. J. WEDDERSPOON, M.A., CHEAM, SURREY.

'He saved others; himself he cannot save.'—Mk 15^{31}.

When Jesus died upon the Cross there were not lacking any of the refinements of cruelty that a perverted ingenuity could devise. His cup of bitterness was full, and He had to drink it to the dregs. He was not spared any torturing device, any lacerating thrust, that malice and envy, grim bed-fellows, could suggest. The crown of thorns was not forgotten, nor the purple robe, nor, for that matter, the searing, scorching word. They were just as concerned to wound His spirit as they were to wound His body, and they were determined to strike and strike and strike again with the barbs of taunt and jeer and innuendo, for malice in full vigour uses every whip and scorpion it can find, and applies them with its own degraded abandon.

Doubtless they were proud of the concentrated passion of exultant hatred that they flung into this taunt: 'He saved others, himself he cannot save.' Searching for a phrase that might inject the maximum amount of gall they hit upon this one, and with the triumph of those who achieve epigrammatic perfection they wait to see its hypodermic effect. In its crisp brevity and its superficial resemblance to reality it appeared likely to rally any onlooker who might be deviating from the highroad of scorn and mockery towards any by-path of sympathy and mercy.

To this day we have to accustom ourselves to taunts and sneers in any form of Christian witness we happen to make. The taunt, everybody knows, is the most despicable of all weapons. It is intended to hurt, and it does hurt. For purposes of misrepresentation it is ideal, and if the Crucifixion of our Lord could be misrepresented we need not wonder that our blundering efforts to express what we believe to be His will should present target after target that the taunt-specialist finds it impossible to resist. What is often forgotten, however, is that the taunt is possessed of a power of recoil, and that what sets out to be an unscrupulous and highly damaging attack reveals

itself in time as a majestic, if unconscious tribute. That is why it is well to let the poisonous fangs shoot out at will without concerning ourselves too much about them.

Here, for example, in this very taunt that seemed so deadly at the Cross we find unexpected witness to the power of Jesus. 'He saved others.' Here is testimony from the enemy's camp itself. This was the one thing that they just could not deny. Here, indeed, is convincing evidence wrung out of malevolence itself. Even the wrath of man praises! When on a previous occasion it was said of Jesus that He was a gluttonous man and a wine-bibber, attention was only being drawn to the fact that He was indeed the friend of publicans and sinners, winning them and seeking them. When they said, 'Is not this the carpenter's son?' the very form in which the question was constructed suggests that He was something rather unusual in the way of carpenters' sons.

Consider the kind of taunt that is often thrust at us to-day: Your churches are empty. Leaving aside the kind of reply that G. K. Chesterton was expert in making, that people often declare the churches to be empty without ever taking the trouble to see which of them are empty, the statement would seem to imply that there was a day when the churches were full. Going on from there it is the most obvious retort that when the churches were full there was far less bewilderment and anxiety in the world than there is to-day, and that the anxiety and bewilderment will not be likely to disappear until the churches are full again. One remembers the remark of Dr. John A. Hutton, 'Thank God the churches aren't full, and the world the place it is to-day!' It is no more a reproach against the Church that it should be empty than it is against the cradle that it should be empty.

Taunts are indeed dangerous things. Himself He cannot save, but He saved others. Exactly. That is the expression of the truth that the very uttering of the taunt necessitates. Ask the woman taken in sin! Ask Zacchæus the tax-gatherer! Ask Peter! Ask the man possessed of devils! And so on and on and on. Ask to-day, for

> Thy touch has still its ancient power;
> No word from Thee can fruitless fall.

But let us come more directly to the challenge: 'Himself he cannot save.' Was there ever greater perversion of the truth? Did He desire to save Himself? Have we not here the most magnificent illustration of the enthusiasm of self-sacrifice, bearing in mind the exact meaning of the word 'enthusiasm,' and realizing that His sacrifice was made because He was utterly possessed by God? It is the Christian belief that God Himself was operative in this sacrifice, and we may go on to say that there is no genuine act of self-sacrifice that has not something of God in it. That is why it is always so enormously impressive, and why we take the shoes from off our feet before it.

I have power, He said, to lay down My life, and that surely is where real power is always to be found. There is nothing comparable with it anywhere. Long before we had accustomed ourselves to the remembrance of our glorious dead in these last two wars, in 1887 indeed, when the Queen's Jubilee was being celebrated, Housman was singing

> Now, when the flame they watch not towers
> About the soil they trod,
> Lads, we'll remember friends of ours
> Who shared the work with God.
>
> To skies that knit their heartstrings right,
> To fields that bred them brave,
> The saviours come not home to-night:
> Themselves they could not save.

The reason why Jesus saves others is that He steadfastly refused to save Himself. As General Booth once put it, 'They would have believed in Him if He had come down from the Cross: we believe in Him because He stayed up.'

You cannot save others unless you are prepared to enter into and share all their experiences, however bitter and grim they be. Who can forget that story of the late Sir James Mackenzie, the heart specialist, who gained his knowledge of diseases of the heart in a colliery practice in Burnley, and said that six months of that was equal to twenty years in Harley Street for experience? In later life he was himself stricken by angina, and it is recorded that whenever an attack came on he noted down every symptom, every particular, every reaction, not for himself, but for the benefit of others. Surely the best of science, and of religion too, is in that patient recording. 'He saved others; himself he could not save.'

We may well remark that the display of self-sacrifice is the mark of the God-possessed man now and always. The verdict passed by the centurion at the Cross history has proved to be much more accurate than the cheap jibe of the high priests. With the confirmation of the Resurrection and of all subsequent Christian experience the verdict stands.

Sir Alexander Paterson, the great authority on Prison Reform, describes a visit he made to the French Penal Colony in Guiana in 1937. The horrors of Devil's Island, soon now to be ended, made a great impression on him. 'I have seen many men put to death in many countries and in many ways, and known that these things must be. Yet no violence made me shudder like this sight of men allowed to rot in idleness and inanition.' But striding down the main street of Cayenne on Easter morning, and thinking only of Gethsemane and Calvary in that strange setting, he tells us that he came face to face with Charles Palpant, a young officer of the French Salvation Army, who had lived for years in the Settlement, seeking to reclaim some of the younger men. 'He was the cleanest and fittest man in the whole place. We spent the day in his little homestead. He gave all he had, a slice of seed cake, and a bottle of sweet effervescent lemonade. It was an Easter Communion I can never forget. Thousands of French criminals had to go to Guiana to learn

what hell was like. I had to go to Cayenne to learn what Christ was like.'

Where a man is more intent on saving others than saving himself there surely is the enthusiasm of self-sacrifice that derives from Christ, and from Him alone.

SEVENTEENTH SUNDAY AFTER TRINITY.

The Canker of Self.

BY THE REVEREND JOHN R. GRAY, B.D., GLASGOW.

'If any man will come after me, let him deny himself.'—Mt 16^{24}.

The history of Christianity, it has been said, is the story of the perversions of its Founder's intentions. There is some justice in the charge—for perversions there have been and are aplenty. The underlying motive of most of these perversions is to make the gospel easy or at least acceptable to natural man with his worship of self. The Cross is the stumbling-block and many have been the attempts to remove it. This natural but fatal tendency to water down the demands of Christ is seen very clearly in the interpretation we are apt to put upon this text.

Self-denial to most folk means giving up sweets for Lent or abstaining from smoking for a week so that Foreign Missions may benefit. It is true, of course, that there is in our day a great and clamant need for self-discipline, for a new Puritanism. There is a rigorist element in Christianity which is the enemy of the sloppy self-indulgence to which the cry for self-expression has led. We must learn to crucify the flesh and the lusts thereof. But nobody in his senses could describe abstention from sweets or cigarettes as a crucifixion of the flesh. 'Small self-denials, the least little thing' have their place in the Christian life, but it cannot be imagined that it is to these things that our text is a summons. The citadel of self will not yield to skirmishes against its minor outposts. All too often indeed these trifling attacks upon the self result only in a further strengthening of its position. Bad temper, self-satisfaction and self-righteousness are often all that follow from denying oneself one or two luxuries.

Take then, it may be said, self-denial as a principle of life—and many folk do. Those who are called to be missionaries of the Cross must almost inevitably do so, as do those who enter professions like nursing. There are, too, a vast number of ordinary folk whose life is one long denial of the claims of self—the parents of the 'lad o' pairts' the daughter of the invalid father, the son of the widowed mother. All of these, and many others who make the great renunciation for the sake of the dear one or the dear cause, live far nearer to the heart of the gospel than those who merely give up, for a time, a few of life's baubles. But even such prolonged and apparently complete self-abnegation does not always nor necessarily cut out the canker of self. Self-denial can be selfish, especially if it is aware of itself as self-denial. The parents who deny themselves comforts or even necessaries for the sake of their boy sometimes do so only for the sake of the more refined pleasure they anticipate when he has 'done well.' The self-sacrificing son or daughter may be in a state of almost constant admiration of their own great-heartedness. The Devil is very subtle. Even the life of the saint which seems to be the very quintessence of self-denial may in fact be the most refined and exquisite sort of self-worship and self-seeking. The exhortation to 'save your soul' or 'to seek your own spiritual improvement' is selfish to the core, no matter under what auspices it may be made. It is fatally easy at all levels of culture or spirituality to make a god of self—and not least easy for those who are religious.

Lose yourself then, say some, in other people. Become interested in them till you forget yourself. It is more easily said than done. Hardly can we meet another human being, than we at once try to use him or her for our own purposes. And that is the essence of immorality and the antithesis of the gospel. Yet every one we meet, we look at through a mist of self. It distorts and corrupts even our happiest and holiest relationships. The man or woman in love can be the most selfish of mortals, and it is a hard struggle for all parents not to use their children for their own glory or the satisfaction of their own desire for adoration.

There is but one Power strong enough to displace self from the centre of our lives—and that Power is God. Only He can drive self from the throne of our hearts that He may reign alone. If He does, then we shall begin to seek not our will but His, not our ends but His great purposes, not our advancement but His glory. 'Ah! easy enough to talk,' you say, 'of God replacing self at the centre of our lives, but how is the thing to be done?' Often enough the process of conversion—for that is what it is—takes a very definite form. God will ask us to do some one thing or to give up some one thing—not, mark you, something we can do without, but the very thing we feel we cannot do without. For when that goes the self which is dependent on it goes too. God does not want the thing we offer Him in our open hand. He wants the thing we have tightly clutched in the hand behind our backs. For God needs nothing from us. It is not things He wants. It is us and He wants only those things, or, it may be, that thing which lures us from Him or stands between Him and us. Abraham was willing to give God everything—all his flocks and herds if need be. But God wanted none of these. The only thing God wanted Abraham to give up or to be willing to give up was that alone which Abraham wanted to keep—Isaac, his son. Each one of us has that which bulks so hugely in our minds and hearts that we cannot see God, and it is that which God wants. It may be a cherished hate or a cherished habit, a cherished thing or a cherished love. But whatever it is we wont give up for God, it is that which we must give up. Although we bestow all our goods to feed the poor, and though we give our bodies to be burned,

it is nothing if we have not love. And that is what God wants, what God must have if self is to be rooted out—our total love.

God's greatest, finally God's only competitor for our love is self. That is why Christ said, 'If any man will come after ME, let him deny HIMSELF.' Christ asks us not to deny ourselves something but to deny our 'selves.' And as we stand back, as it were, and look at our own self and Christ's self; and realize that it must be the one or the other; that it cannot be both; that one must be denied and crossed out and the other affirmed and adored; which one of us is poor enough in spirit to choose that stunted, twisted, ugly thing our own self is? Which one of us can help but love Him who was lifted up upon a Cross for love of us. And that is the secret. The canker of self can be cut out of our lives only by the nails which were driven into the Saviour's hands and feet.

To forget self, how impossible the task! To deny self, how outrageous the demand! How can we? How, indeed, unless we lose ourselves in adoration of the most perfect self-sacrifice, the most complete self-denial, the total self-giving love of Christ upon the Cross. Against that love no one of us may assert ourselves. Faced with it, we lay down the burden of self and take on the easy yoke and light burden of love—of love to Him who loved us and gave Himself for us, of love for our fellows for whom He also died.

'If any man will come after me, let him deny himself, and take up his cross, and follow me.'

EIGHTEENTH SUNDAY AFTER TRINITY.

The First and Great Commandment.

BY THE REVEREND A. D. HARCUS, D.D., LONDON.

'Jesus said. . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.'—Mt $22^{37,38}$.

'I come not to destroy but to fulfil.' Never was the claim more justified than in this reply to a crucial question. The scribe had asked which is the Great Commandment in the Law. The answer went right back in Israel's history to the very heart of the nation's life. Through many generations fathers had been commanded to teach these words to their children. They were to be the theme not only of formal instruction in religion but were to influence the general talk and conversation of the home. The closing words at night and the greeting in the morning were to be constant reminders of this one central truth. It was not to be forgotten outside the home, opportunities taken 'when thou walkest by the way.' The message was to be inscribed on the posts of the door so that the child running in and out of the house should have a constant reminder of the one supreme truth by which the individual and the nation should live. 'What is the Great Commandment' was the question, and the answer simply repeated the words which were enshrined in the hearts of all His hearers. And if the question were to be asked to-day the answer would be the same, word for word unchanged. Times have changed, but this word of God abides for ever, the decisive word for the individual, the nation and the world.

There would be agreement to-day as to the necessity for such a law. How often in the Gospels is the analogy drawn between the natural and the spiritual in parables and illustrations. The natural world has its imperatives, and unless these are honoured, the result is confusion and frustration. Far from avoiding these laws there is a constant search to discover more of them because the wider the range of Law the more complete is man's freedom in daily experience. In an increasing degree life is governed by these discoveries, co-ordination of effort is possible, values revealed, activity made worth while. If that be true in Nature surely there is urgent need for a spiritual imperative. When the World Council of the Churches is formed at Amsterdam next year one of the main themes of the Conference will be 'Man's disorder and God's design.' Man's disorder, a confession made not by the churches only, but, one would imagine, by the vast majority of men and women to-day. And this disorder is accentuated by the fact that we live in an ordered world. Just because of scientific achievement there must be a spiritual quickening. If in the simple days of old man could not live by bread alone, still less to-day. The very order of the universe will overwhelm his disorder unless over against it, to balance it, there can be a Greater Spiritual order. In the moral and spiritual realm there is a 'Thou Shalt' which cannot be disobeyed or unheeded except at peril of liberty and life itself. Certainly we can never possess the wide open spaces of the Kingdom of God, never be free citizens of that commonwealth if we do not observe the rule of law in our lives. And in the spiritual realm there is only one great law which, if obeyed, will give liberty and joy, a sense of value and reward, give life its meaning and make it well worth living. There is for us a First and Great Commandment.

And yet the simple statement of the Law reveals a difficulty, a problem which at first sight seems insoluble. The difficulty lies in the attempt to reconcile two contraries. We face the kind of paradox which abounds in Scripture, which indeed is one key to its meaning. On the one hand is the word 'Thou Shalt,' a commandment which must be obeyed; on the other 'love' over which Law has no dominion at all. We need not waste time on any debased meanings of the word, a word sadly abused in modern speech and writing. Love can easily degenerate into licence, can in an unworthy sense be obedient to no law either of God or man. But take the word at its highest value, give it wide content, remove it from the realm of violent passion, even so it has at root a meaning which is not fulfilled by mere obedience. We can be bidden to obey, feel the duty of esteem and honour, but to love concerns the heart and soul. In a true sense freedom in love cannot be constrained save at the cost of love itself. We

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have here then almost a contradiction in terms, two seemingly incomparable ideas—law and love. Love, a sentiment, an emotion, yes, let us not be afraid of it, a passion which takes complete possession of us—heart, soul and mind. Can this be done to order, is it reasonable or even possible to proclaim as the First and Great Commandment, the decisive word for individual and nation 'Thou shalt love the Lord thy God with all thy heart and soul and mind?'

The complete answer to this problem leads into the heart of the gospel. That it was no impossible demand even before that revelation of God is shown in so many passages in the Psalms. 'My soul thirsteth for God, for the living God' is typical of much that is so precious to us in the Psalms and is of such a help in our devotional life to-day. God, no mere abstraction, not only a first cause, a very distant Creator but a living person, in close communion with His people, to be known and loved by them. This will always be the wonder of the Old Testament that it reveals how men found their way through the mystery of things, through and beyond the limits of time and space into a living fellowship with the Eternal God that could be truly described as love for Him. And surely that quality of fellowship is such as to make us, the children of the New Testament, ashamed. For us, brought up in the main stream of the Christian tradition, God and Christ are almost interchangeable terms, the name of God at once brings before our minds the Jesus of Galilee, the Christ of Calvary, declared to be the Son of God by the resurrection from the dead. 'He that hath seen me hath seen the Father.' Could we add to the best and the highest witness of the Old Testament the testimony of St. Paul, 'He loved me and gave himself for me.' The order and beauty of the world profoundly affect the scientist and the artist. Because the universe is what it is men gladly yield obedience and their creative powers are set in motion. Can we add to all this, and it is a tremendous addition, the sense of personal values, of God caring for us, our belief in His 'amazing gift of love' to each one of us. Surely *we* can solve the apparent contradiction and say not only 'Thou shalt love' but 'We must love Him who first loved us.' Thus the First and Great Commandment compels us and we yield heart, soul, and mind to His obedience.

Love so amazing, so divine,
Demands my soul, my life, my all.

NINETEENTH SUNDAY AFTER TRINITY.

Christian Wiliness.

BY THE REVEREND JOHN L. RIACH, B.D., EDINBURGH.

'Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents.'—Mt 10^{16}.

At the present time the Christian Church is beset with serious problems which she seems quite unable to solve. Can it be denied that she appears incapable of giving men the full moral guidance they seek? To all the grave political, economic and social problems torturing the world there is, without question, a moral side, and when men look churchwards for the mind of Christ on the moral aspect of these matters they discover, to their disappointment, that the Church is divided in its judgment or has, frankly, to confess ignorance in instance after instance. Is it not further the case that the Church seems impotent in face of the problem of the churchless man and how he is to be won for the Kingdom of God? Not only is she groping uncertainly for a method of procuring a hearing for the gospel from those outwith her communion, but even if she could devise means of getting such to listen she would discover that what Amos prophesied would happen in his own day has recurred in ours. There is a famine of the hearing of the Word of God; a spiritual deafness has fallen upon men so that when the gospel is proclaimed in all its majesty they do not hear any good tidings of great joy in it. And, to give our thoughts another turn, the Church is beset with domestic problems for which it has found no solution as yet. For years there has been growing apathy to the foreign mission cause of our Scottish Church with the consequence that a huge debt has accrued and we are faced with the grim prospect of retreat at a critical period, despite eloquent oratory and frantic financial appeals. Young people are prepared to accept the social side of the Church's life, argue and discuss religion, but they are not much inclined to listen to the proclamation of the gospel by a preacher or to worship God in the orthodox manner of their fathers. Attached to every congregation are nominal members who fulfil none of their obligations despite plain speaking, and who succeed in spoiling the Church's fellowship. Faced with these perplexities the Church wears a frown upon her fair brow and is puzzled how to act.

If this be no indulgence in exaggeration but sober truth then the urgent question arises, why is the Church failing to solve these problems with which she is confronted? Peruse the Gospels, and we discover that if not the complete answer, then a fair part of it lies in the lack of Christian wiliness in the Church. Eight years ago when Nazi Germany, led by diabolical men, lifted her hand and struck, she almost conquered Europe and the world. Her success cannot be attributed merely to tremendous military power secretly acquired but to the fact that her leaders employed certain morally neutral qualities for an evil end; foresight, hard-thinking and wiliness. This is the characteristic of most evil men and explains the onward march of their wicked schemes. They exercise wiliness of mind, and the more wickedness they indulge in, the more wiliness appears to be engendered in them. In contrast, a curious fact meets the eye about good men. Their very goodness seems to lull all wiliness to sleep. They do not bring it into play to advance their good schemes. The feeling appears to possess them that because God is behind the good, and it the day must ultimately win, they need only be passive

and never exert their brains; or else they are of opinion that wiliness is not morally neutral but definitely evil and must on no account be employed by the good for a noble end. Whatever the reason, it is the rogues and vagabonds of the world who exercise wiliness of mind which enables them to overcome the obstacles to their foul designs, and the good who renounce wiliness and so find the problems on their hands insoluble. This is what lies behind the telling remark of Dixon—'a man can be a very good Christian and a very great fool.'

A study of the Gospels reveals that to Christ's mind the good are in error in this regard. He informed His followers that the children of this world are wiser than the children of Light; that the good have much to learn from their opposites; that the wicked to attain their evil ends often display certain qualities which the Christian Church must employ if she is to accomplish her hard commissions successfully. He told them one day of a steward who was given notice for lining his own pockets at his master's expense. The man was confronted with the question of how he was to live during his days of unemployment. He devised the dishonest scheme of reducing the bills of his employer's debtors and thus forced them into the position of owing him support when he was workless. The Lord commended the unjust steward. What, pray, was He praising in that smart rascal? It was the admirable quality of foresight which lay behind the dishonesty that was being commended. It was similar teaching which Christ gave again when the disciples were being sent on their first missionary journey. Well aware was He of the hard task that was theirs to convert bigoted Jews to Christianity and the grave problems which would confront them. Always thinking with His eye as He did, Christ told them to learn from the serpent. To achieve its end of killing its prey it had many gifts. It could 'outclimb the monkey, outswim the fish, outwrestle the athlete,' as Ruskin pointed out. But, in addition to these, it exercised great wiliness. Remembering that the writer of Genesis looked upon the serpent as the hieroglyph of evil Christ meant that the evil of the world achieve their end because they do not hesitate to employ wiliness, and His disciples could only overcome their difficulties and fulfil their good mission if they exercised the same quality. And, being One who preached to men not by word only but by deed, it is no surprise to find Him practising His own advice. When the astute Pharisees endeavoured to trap Him by accusing Him of casting out demons by Beelzebub, by accusations of breaking the Sabbath law, by questioning Him about paying tribute to Cæsar, He extricated Himself so skilfully from all these difficult situations by answers which reveal an unsurpassed wiliness.

This may be true, but the practical question is, are we in the Church the possessors of such wiliness? Have we got this gift to employ? The Church has it in abundance, but will not use it; and that is its pathetic plight. Look at the excellent business and professional men in the Christian Church. Are they not using wiliness in their everyday work, or have we to believe that their success is the result of simple guilelessness? Who can argue that the splendid women of our congregations do not display acute wiliness in the running of their homes in a difficult time, and in the handling of those bundles of explosive energy, their children? The plain fact is that the Church has a sufficiency of people who possess wiliness which they seem to use in every enterprise except religion. Unamuno laid it down that the Church had another commandment to add to those given by Moses, namely, that of awaking the sleeper. One of the Church's urgent missions is to awaken in all its members the wiliness lying dormant. Let all of us who have been called into the fellowship of the Christian Church stir up this quality within us in our dealings with faithless men. Let us use it in all our organizations until they fulfil their true function and attain their maximum efficiency. Let us use it to the full in the courts of the Church so that answerable questions may be answered and solvable problems solved. Is this not the injunction of the Church's Founder Himself when He says, 'be ye wise as serpents?'

Literature.

BOOK OF REVELATION.

For one reason or another the Book of Revelation goes to many people's heads. It acts upon them like a maddening or a stupifying drug. It rouses them to frenzy, or to sheer mania. How many down the ages have discovered that some man prominent in their own day was, beyond question, the Beast of ch. 13; and, working with pen and paper, have announced with assurance that the letters of his name add up precisely to 666. And some, who ought to have known better, have suffered from milder and varying forms of the same disease.

D. H. Lawrence, for example, begins his wild confusion of a book, 'Apocalypse,' with the confession that what spoiled Christianity for him was the fact that the Bible 'was douched' over his young mind, was ''verbally trodden into his consciousness' till he came to loathe it, 'my very instincts resent the Bible.' But 'the least attractive,' 'the most detestable of all these books of the Bible, taken superficially, is Revelation.' And with that he launches out on his ferocious diatribe,

with gleams of unwilling admiration breaking through at times in spite of him. The Apocalypse is the Judas in the Canon. It is 'the feet of clay to the grand Christian image. And down crashes the image on the weakness of these very feet. There is Jesus—but there is also John the Divine. There is Christian love—and there is Christian envy. The former would "save" the world—the latter will never be satisfied till it has destroyed the world. They are two sides of the same medal.'

Or, take such a theologian as Raven. The very thought of Revelation makes him see red, infuriating him almost as rabidly as does the unfortunate Tertullian. While another scholar curtly terms it 'an obscene book,' and passes on. All which, of course, is arrant nonsense.

But, for most of us, the book, as a whole, is difficult, and, in places, largely meaningless. It is like a tunnel, with a lovely landscape at the one end, and bright sunshine at the other. But in between there is only darkness, except where now and then a light gleams for a moment, and is gone.

Here, too, the scholars have come to our aid. There are sound books upon Revelation. But some of them have been rendered out of date by the rediscovery of Apocalyptic literature. And, in any case, the books of formal scholars do not, in the main, reach the general public, except at second hand, if even that. So it is well that there has been issued *The Lord Reigneth*, the Russell Lectures for 1944, on the Book of Revelation (Hodder & Stoughton; 6s. net). It is written by the Rev. Dr. Adam W. Burnet, who has many qualifications for his task. He has the requisite knowledge, and a sound and balanced judgment. He can write. He uses literature with point and aptness. And so he makes a wise and interesting and sure-footed guide. It is a short book—134 pages—and so is very compressed. Some seven or eight small pages upon all the messages to the seven churches is a meagre allowance. But it is skilfully used. And there is no congestion, rather an admirable and most enviable lucidity. Dr. Burnet has put on his title page 'A Preacher's View of the Book of Revelation.' He is, of course, one of the most distinguished preachers of his generation in Scotland. And one feels at once that one is in the hands of a preacher. Here are the preacher's instincts, and more than the ordinary preacher's gifts, and the preacher's interest in spiritual things. This is not a long or pretentious volume. But a small torch made a mighty difference in the days of the black-out. Here is a book that will lead through the obscurities of Revelation. And its battery works well.

A. J. Gossip.

THE HOLY COMMUNION.

Many readers will welcome a little book published by the S.C.M. under the title *The Holy Communion* (6s. net). In it representatives of the main Christian traditions explain what Holy Communion means to them, and how it is observed in their churches. The Introductory chapter is written by the Rev. Dr. Hugh Martin, the Editor of the S.C.M. Press. Father Gerald Vann, O.P., writes from the Roman Catholic standpoint, Bishop Stephen Neill for the Anglicans, the Rev. David Cairns, S.C.M. Secretary, Oxford, for the Presbyterians, Dr. F. Townley Lord for the Congregationalists and Baptists, Mr. G. Ronald Howe for the Society of Friends, and the Rev. E. Gordon Rupp for the Methodists. These chapters are preceded by a very able discussion of the beginnings and early development of the rite, contributed by the Rev. E. C. Ratcliff, Professor of Liturgical Theology in the University of London, who reveals a knowledge of the critical problems not always possessed by liturgiologists.

The main impression one receives from this book is the wide amount of agreement, in spite of manifest and intelligible differences. Almost every one seems anxious to deny that the Holy Communion is simply commemorative, the main point of difference being the relation between the rite and the Sacrifice of Christ on Calvary. Father Vann's submission is that the Mass is one and the same offering as that of the Cross, differing only in the mode of its offering. Bishop Neill describes the tension between those Anglicans who see in the rite a means whereby Christ's Sacrifice is made real to the believer and those who prefer to think of it as a pleading of that Sacrifice operative still. A most interesting account is given of the Presbyterian office. Dr. Townley Lord sees the Supper as an act of obedience, of commemoration, a pledge, and a service of fellowship with a victorious Christ. Mr. Howe defends and seeks to explain the neglect of Christ's injunction by the Friends and faces the peril of degeneration into subjectivism. Mr. Rupp tells the story of the devotion of the Wesleys to Holy Communion, and explains the variety of modern Methodist practice. Both he and Mr. Cairns doubt the value of individual Communion cups in the interests of hygiene, and Mr. Rupp reminds us of the great Methodist Communion hymns. The book is offered as 'a contribution to mutual understanding.' It will not be offered in vain, for in this matter to understand is to desire to share.

Vincent Taylor.

THE POEM OF JOB.

The problem of the relation between the poetical and prose sections of the Book of Job has never been satisfactorily settled. It is generally supposed that the poet made use of an already existing prose story, of which he retained the Prologue and Epilogue as a framework for his own composition, which he substituted for whatever prose dialogue he found in the earlier writing. This opinion is challenged by Emeritus Professor W. B. Stevenson, D.Litt., D.D., LL.D., in *The Poem of Job: A Literary Study with a New Translation* (The Schweich Lectures of the British Academy, 1943 [Oxford University Press; 7s. 6d. net]). Dr. Stevenson insists that the poem should in the first place be studied apart from the prose, and his own examination of it has convinced him that it was an entirely independent composition, and that

it was not the author of the poem who joined poetry and prose together as we now have them.

Dr. Stevenson's translation, for all that it is—necessarily in a work of this kind—cumbered about with explanatory symbols, is a magnificent piece of work. It lays about itself like a flail, and reproduces the rhythm and spirit of the original about as well as a translation can. It should be said that most of the material in the book is quite within the competence of the non-Hebraist, provided he loves great literature.

It is generally recognized that there are some disagreements between the prose and poetical sections of Job, which the (assumed) poet-editor did not attempt to expunge. It is because he finds these disagreements to be more considerable than previous commentators have allowed, that Dr. Stevenson is constrained to the conclusion that the poem was originally a complete and independent work. In the Prologue, Job suffers the loss of his property and family, and is stricken with a loathsome disease. In the poem there is—when it is rightly interpreted—little or no reference to disease. Instead, Job is suffering as the result of an unjust legal process, brought against him by a definite class of evil-doers, a word which Dr. Stevenson renders by 'Miscreants.' Further, if Dr. Stevenson is right, we must revise our unfavourable verdict on Job's comforters. Their attitude is not that because Job is suffering therefore he must have sinned grievously. (The words of Eliphaz in 22^{2-11} are not addressed specifically to Job, but to 'Everyman'). They recognize that Job is a good man. They admit that suffering does come to good men. They offered to Job the comforts of religion, as they understood them. What horrified them was that Job should speak as the rebel he does, and Yahweh's words to Job out of the whirlwind are, in effect, a justification of their attitude. The interpretation of the poem, and even in some places the translation of it, have been influenced by Yahweh's condemnation of the friends in the Epilogue, which never came within the purview of the poet.

Dr. Stevenson's contention, therefore, is that the folk-tale of Job is one thing, the poem quite another. The history of the folk-tale, of which he gives a summary, goes far to support this. If he makes a slip it is when he suggests as one possibility that the poet may have created the characters of Job and his three friends, and that the story may have been derived from the poem. Surely, Ezk 14^{14} is earlier than any date we can assign to the poem. However, this is a small point, and it is safe to say that Dr. Stevenson has broken new ground, and that no student of Job can afford to neglect what he has written.

C. R. NORTH.

The Swarthmore Lectureship, established in 1907, provides for 'an annual lecture on some subject relating to the message and work of the Society of Friends.' The Lecture for 1947 is by John W. Harvey, and bears the title, *The Salt and the Leaven* (Allen & Unwin; 5s. net cloth, 3s. 6d. net paper). The author first expounds the meaning of those two Scriptural similitudes as used by Jesus, and then applies the thought he finds in them to the subjects of Peace-making, Education, and Worship. While loyal to Quaker doctrine and practice he does not hesitate to speak of them critically at times. The Lecture (here unabridged) appears as an attractive and well-written little volume.

In a volume entitled *Jesus*, with 'The Gospel Portrait' as sub-title (Geoffrey Bles; 7s. 6d. net), the author, Douglas Edwards, C.R., seeks to awaken people to a wonder that in his opinion is usually unremarked. This wonder is the existence in the Gospels of a portrait which not even a Shakespeare could have so much as essayed to draw from his own imagination. Thus the apologetic conclusion is drawn that Jesus not only lived but lived as He is portrayed to have lived. The volume, which is conservative of the Christian tradition and in particular lays much stress on the cardinal importance of the doctrine of the Virgin Birth, deals with the subject under the five heads of His Character, His Carriage, His Impact, His Claim, His Origins. It is the fruit of careful and loving study of the Gospels, and will be appreciated even by those who would not say with the author that the Virgin Birth, and the Virgin Birth alone, enables the Gospel Portrait to mediate the truth that the Redeemer, although truly God, is none the less truly and completely Man.

The Prophetic Word, by W. E. Booth Taylor (Carey Press; 7s. 6d. net), should not be dismissed as 'just another introduction to the prophets.' Books are scarce, and would-be readers are at different stages of knowledge. This one is intended for lay preachers, senior Sunday School teachers, and Day School teachers and others interested in religious instruction. It is well adapted to its purpose. The period between the close of Old Testament prophecy and the coming of John the Baptist is bridged by a short historical summary, and there is a concluding section on the Abiding Significance of the Prophetic Word. Without being argumentative, Mr. Booth Taylor succeeds in warning the beginner off fantastic interpretations. He is direct and positive, and his book is calculated to leave upon the reader the impression that the matters with which it deals are as important to-day as ever they were.

Evangelical Thought and Practice (James Clarke; 5s. net), by the Rev. W. C. G. Proctor, B.D., Incumbent of Harold's Cross, Dublin, seeks to give a setting to Evangelicalism in the modern Christian world, in which it stands in contrast with Catholicism and Modernism. At the same time it examines Evangelicalism afresh and compares it with the gospel message which was received by the Apostles and recorded in the New Testament. This latter is indeed the main interest of the book. But there are subsidiary interests,

such as the attitude of Anglican Evangelicals towards ecclesiastical reunion and the relation of Evangelicalism to the social order. The author is well-informed in matters ecclesiastical and writes with independence, but he does not strike us as being a well-equipped theologian. It is enough to cite his unqualified remark that the doctrine of Original Sin is taught in the Bible as early as the Book of Genesis.

Catholicity (Dacre Press; 2s. 6d. net) is a pamphlet by Anglican theologians that seeks, as the Archbishop of Canterbury says in the Foreword, 'to bring into one view the chief elements in the separate Christian traditions and to show how they have suffered by separation.' And the Archbishop goes on to say that the Church will always include many varieties of function, practice and theological emphasis if it is to present to the world all the riches of Christ, the whole treasure, in its earthen vessels. The pamphlet is actually a Report presented to the Archbishop, who had invited Dom Gregory Dix to convene a group of Anglicans of the 'Catholic' school of thought to examine the causes of separation and the possible ways of reunion between Catholicism and Protestantism. The concluding affirmation is that 'a principle of constancy' in Scriptures, Creeds, Sacraments, and Apostolic Succession is the precondition of the task of theological synthesis to which the Anglican Communion is called.

Prophecy's Last Word, by Fredk. A. Tatford, D.Litt. (Pickering & Inglis; 15s. net), has some fine illustrations of places mentioned in the Apocalypse, but is done without reference to the work of such scholars as Moffatt, Swete, Charles, and Bousset.

Entre Nous.

Radhakrishnan.

Roughly, there are some four hundred millions of Indians alive to-day. It is doubtful if there can be a more interesting mind among them than that of Radhakrishnan. A real and delicate scholar, with a profound knowledge of, and pride in, the thought of his own land—witness his massive and indispensable Indian Philosophy with its fifteen hundred pages—he is almost equally at home in English literature and current European thinking, quoting with masterly point and deftness and originality, from all kinds of sources, some of them delightfully unexpected; a distinguished and even striking writer, a palpably honest mind, a devout soul, brooding on the eternal things, yet grappling lustily with the problems of the day and hour, here is a man of many gifts indeed.

Yet, for some of us, nothing about him is so interesting and intriguing as the fact that he is a living answer to questions that have often thrust themselves upon us. How can a modern educated Hindu find himself at home in Hinduism? How does he react to it? And why is he not stumbled by the grossnesses in it that stare at an outsider, and offend and sicken him? In such a book as his 'The Hindu View of Life' Radhakrishnan gives us his reply. He is a devoted Hindu by conviction. He exults even in some of the things in it that offend and outrage those of other faiths. For instance, the fact that it is such a vague, amorphous, undifferentiated mass, with no one creed, and no set beliefs; that one can be a theist, a polytheist, a pantheist, an atheist, indeed anything you like, and still be an orthodox Hindu, accepted as such by your co-religionists, who are not disgusted by the horrid rites of the more primitively minded among them—that seems to Radhakrishnan entirely wise and right; one proof to him of many that the future lies with Hinduism; and that it is a world religion that must ultimately win the world.

Right or wrong, such a mind, with such an outlook, is novel and arresting. Well, here comes another volume from its pen—*Religion and Society* (Allen and Unwin; 10s. 6d. net). It is not perhaps his best book, or his biggest, lagging somewhat behind, say, his 'An Idealist View of Life.' But nothing that he writes can lack size or interest. Here are the usual qualities—the masses of facts, the aptness of the quotations, the excellence of the writing, the sheen upon the work due to a certain charm in the author's personality. Moreover, the subjects of the five essays are timely and vital. The first two are on the need and the function of religion in the world to-day, faced as it is by powerful enemies seeking to overthrow and to supplant it; and fine studies they are. Then comes a statement of the case for Hinduism, what it is, and how it meets the situation in the author's view. There follows a long and heavily documented study of the position of women in India down the centuries. And, finally, there is a pacifist paper on war.

Perhaps this book is somewhat more provocative than usual. Occasionally the propagandist peeps over the shoulder of the scholar. Even a convinced Indian nationalist could be, and ought to be, fairer to Britain. But sometimes his sense of proportion seems to be swept away by the floods of his enthusiasm; as when in a prolonged eulogy he asserts that 'Gandhi presents to us the purest, the most elevating and the most inspiring ideal known to man.' To some of us, who have long sought to see things through his eyes, he is a queer amalgam of a man, partly a saint, partly a

politician—sometimes cunningly astute, but sometimes blundering and clumsy fingered—and partly —the thing must be said—a sheer humbug.

Hinduism, again, receives a much gentler treatment and a more kindly judgment than, say, Christianity. Indeed the thing is overdone; and to one with some knowledge of the facts the bland ignoring of its ugly features, or the failure to see and to be hurt by them, makes the whole evidence of this too eager witness rather suspect. No doubt we all, unconsciously, are quite dreadfully apt to err in the same fashion. There is much wisdom in that saying of Montefiore that a true account of a religion can never be written. For, he says, those who belong to it are prejudiced in its favour. And those outside it cannot know what gives it its power. Such as want to understand what Hinduism means to a devout Hindu will learn not a little of that in this volume. Yet they had better read with caution. For its author is plainly, perhaps inevitably, prejudiced in its favour.

A. J. Gossip.

Rome and Marriage.[1]

The Rev. R. J. Coates has written a calm and balanced booklet on this very important subject. The Roman Catholic Church teaches that marriages entered into with members of other Churches and solemnized before clergy other than Roman Catholic, or in a registry office, are not valid and can be treated as not binding. Without even the formality of a divorce such a marriage should be treated as an alliance to be forsaken as it is sinful. This is a serious challenge to every other Church in Christendom on a matter that concerns intimately human happiness and welfare. Mr. Coates tests the Roman attitude by the New Testament, by history, and by experience.

St. Paul had before him a question of mixed marriages, those between Christians and unbelievers. For obvious reasons he warned against alliances with unbelievers, but he advised the Christian party, where such unions had been formed, to abide with the non-Christian and to seek to win the other for Christ. The modern Roman priest in the case of a mixed marriage with an unbeliever or heretic, advises the Roman Catholic partner to treat the marriage as null and void. The Apostle says: stay with your unbelieving partner. The Roman Church says: leave him or her. The Apostle says: your children are holy. The Roman Church says: they are illegitimate.

The main result of an examination of the history of marriage is that the presence of a priest was never looked on as necessary to make a marriage valid, and that when in later times his presence was made essential it was to ensure the presence of a reliable witness or registrar. It is only in comparatively recent times that the extreme attitude has been adopted. This extreme attitude may be illustrated by the advice on mixed marriages given to intending emigrants to England by the Roman Catholic Archbishop of Cashel in 1946. 'To intending emigrants I would specially recall the true Catholic teaching,' he writes, 'that civil marriages between themselves or with non-Catholics are null and void in the sight of God . . . and that unions resulting from them are simply concubinage.' Mr. Coates is moved by this deliverance to say that such a statement must shock the moral sense of everyone whose conscience has not been enslaved.

Finally, there is the consideration of the results of this extreme Roman teaching. It is, of course, a well-known fact that the attitude of Rome results either in the ultimate conversion of the non-Roman partner to Rome (which is the Roman objective), or, very commonly, the drift of the non-Roman partner into religious indifference and neglect of all religious observance. Mr. Coates's booklet is brief and deals only with the bare bones of the subject, but it is a useful contribution to one of the vital issues of the great controversy.

F. J. Rae.

[1] Church Book Room Press; 3d.

Plainman's Pathway to Heaven.

Writing in *The Christian World* for 26th June, Dr. James Black, says of Bunyan's wife, 'She brought with her something that was more precious to Bunyan than silver and gold: for in her modest bundle were two books which afterwards made Bunyan rich—*Plainman's Pathway to Heaven* and *The Practice of Piety*.'

Bunyan's *Life and Death of Mr. Badman*, Dr. Black says, shows a considerable resemblance to *Plainman's Pathway*. 'It was while he read this book in the little cottage at the entrance to the village of Elstow that he came under his strong conviction and was led to become a great preacher and writer.

'I sometimes think it is a pity that some of these ancient books are not now known and read. There can be little doubt that this book, *Plainman's Pathway*, gave Bunyan not only his religion, but also his terse, vivid, and rich English style. Let us take a single sentence and notice its command of powerful words: "When men have swinked and sweat, carked and cared, moiled and turmoiled, drudged and droiled, by night and by day, by sea and by land, with much care and sorrow, much labour and grief, to rake together the things of this life: yet at last all will away again, and we must end where we began." What a sentence of fine old expressive words, some of which unfortunately have passed out of our common speech!'

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